

Theological.

Sermon.

"Neither be partaker of other men's sins."—1 Tim. v. 22.

Sin is that conduct whereby we miss the mark of duty and our own happiness. Sin is that which is contrary to the law of God, and in consequence of which we are liable to the punishment of death. Sin is that which is contrary to the law of God, and in consequence of which we are liable to the punishment of death.

I can not persuade myself that there is any person here who will not take at least a momentary review of life, to see if he has not sinned against God. And, if it be a glance of life we take, we shall no doubt perceive that we have; for the apostle saith, "All have sinned, and come short of the glory of God."

But the gospel, which we are put in charge by God, should have its designed saving effect, you will next inquire whether or not you have repented; that is, whether sin has been so imbibed to you as to cause you to cry mightily to God for power to resist it. And if you have not, you will this day set about it with serious alarm; and this alarm will probably be increased, when we assure you that you have not only your own sins, but those of others, pressing you down to perdition. For, however lively we may have considered it in the bustle of life, there are but few who, in a greater or less degree, do not partake of other men's sins.

The primary design of these words was to prevent Timothy, and through him, all who have the appointment of preachers, of every sect and party, from hastily bringing forward those into the ministry who are guilty of sin, and thus to prevent the danger of partaking of other men's sins.

I am led to treat of this subject by a belief that the caution which it contains is much more necessary than men are apt to suppose; both on account of the aggravation which our own sins receive from a participation of the sins of others, and of our liability to partake of them, either directly or indirectly.

To begin with the leading thought which occupied the apostle's mind. When a minister is said to partake of other men's sins? We have already stated that a premature ordination, or imposition of hands, was the primary allusion of the apostle. In this there is injury done to the person who is ordained—to those to whom he is recommended or sent, and to the general cause.

To the person so ordained, in that he, being unworthy, is liable to the punishment of God, and to fall into the condemnation of the devil; to those to whom he is sent, in that he can not take care of the Church of God; to the general cause, in that the office and dignity of the ministerial character are disparaged. O, what a serious account will those bishops, presbyters and others have to give to God, who, sustaining the responsibility of a general superintendence over the Church, are liable to the punishment of God, and to fall into the condemnation of the devil; to those to whom he is sent, in that he can not take care of the Church of God; to the general cause, in that the office and dignity of the ministerial character are disparaged.

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call, and have them called, the innocent amusements of the day, or rather of the night; I shall only speak here of his public ministerial duties.

The design of the Christian ministry is to convert and save men. Now, prejudice against the peculiar doctrines of the gospel is one of the most common obstacles in the way of conversion.

The Scripture describes man as alienated from the life of God; as in a state of enmity against God; as in a state of wrath and condemnation; as dead in trespasses and sins; as incapable of discerning the things of the Spirit; as evil, only evil continually, in the imagination of the thoughts of his heart; as without hope, and without God in the world.

Does the minister, either through inadequate views of man's total apostasy from God, or to court the approbation of the worldly and superficial, satisfy himself with a qualified representation of the subject? Does he, by a general and timid description, weaken the whole force of this fundamental doctrine? He runs the risk of partaking of all the sins which arise from the impenitence of his hearers.

Does the minister, when skillfully handled, is like a fire and a hammer; it is also compared to a sword. The minister who does not unfold the law, and strive to show men all the exceeding sinfulness of sin, and their need of repentance and salvation in Christ, is, in some sort, chargeable with the commission of the sin which the apostle saith, "I have made thee as a watchman unto the house of Israel—when I say unto the wicked, Thou shalt surely die, and thou dost not warn him to leave his way, he shall die in his iniquity; but his blood will I require at thy hand." (Ezek. iii. 17, 18).

Again, the Scriptures declare the indispensable necessity of regeneration, or the new birth; and describe it as the awakening out of sleep; the resurrection of the soul from a death of sin to a life of righteousness; the translation of the soul from the power of darkness to the kingdom of God's dear son; the new creation in Christ, and so on.

Does the minister confound this universal change of heart and life with the sacrament of baptism? Does he make it out little more than the decency of professional character? He runs an awful risk of destroying the souls of his hearers, by thus lowering the energetic influence of vital Christianity so infinitely beneath its own magnitude and design, which is to renew the heart and save us from the world, self and sin.

Once more, the Scriptures speak of God as willing the perfection or sanctification of believers, and promises that sin shall not have dominion over them; and having provided a Savior for them whose blood cleanseth from all sin. Does the preacher preach down to the necessity of dwelling sin? He runs the risk of elevating the holiness of that gospel which, proceeding from God, is as pure as his author, and which effects not its purpose till it purifies as he is pure.

I can not close these remarks without observing that without a clear perception of gospel truth, and all the freshness and permanency of its moral influences; without a sense of God, and of the rightful allegiance due to him; without a dexterity in comparing the heart with the requirements of the law of God; without practical appeals to the conscience; without an inward discernment of the very element and principle of rebellion in the heart, and that general coldness which prevails concerning the matters of duty and salvation; unless there is such an earnest and overpowering sense of all this, as will fix a minister down to the single point of the holiness of that gospel which, proceeding from God, is as pure as his author, and which effects not its purpose till it purifies as he is pure.

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again, the child of God is persecuted, his name is cast out as evil, violence is done to his person, and he is, it may be, cruelly and unjustly deprived of his liberty; he is bound in chains and confined in the dungeon. But God is with him, Divine energy sustains him, and he is happy. Like Paul and Silas, at the hour of midnight, he prays and sings praises unto God. Yes, though persecuted he is not forsaken; God is still his friend, divine aid his trust and support. With the poet, of God he sings:

"Thy presence makes my paradise,  
And where thou art is heaven."

With the grace of God to sustain him he is always, and in every place, happy! And no power, or combination of powers, can rob him of his Divine boon, his immortal bliss and joy unspeakable! But, amidst God's grace, he is miserable.

3. Faithfulness unto God. Faithful to God, the Church, his fellow-men, and to himself. Faithful in all things, at all times, and in all places. Not only faithful until death, or to that period when, in the course of nature, he must die, but unto death; that is, being willing to sacrifice life itself, rather than deny God and turn again to the ways of sin. Such integrity and firmness unto the end, are necessary to peace and happiness here, and heaven hereafter. "But would not this extreme of faithfulness, embracing the immense sacrifice of life, rather tend to make one wretched and miserable than peaceful and happy?" No, not if the Bible be true; not if the experience of thousands of martyrs may be taken, either individually or unitedly. As in laborious service and ordinary persecutions the man is happy, so in martyrdom. Alike in each case, the grace of God is sufficient. The Divine power which sustains a dying saint upon a downy pillow, can and will sustain the dying man and woman at the stake! Some of the most happy deaths ever witnessed, or now upon record, have been among those who sacrificed life rather than the love of God, the bliss of Christian integrity, and the glory hereafter to be revealed. Amid the extremest pains, tortures and sufferings of a martyr's death, they rejoiced and were exceeding glad, knowing that their reward was great in heaven. And the best of all, in their fidelity to God and his cause, they conquered death, hell and the grave, and are eternal victors, with eternal bliss as the price of their reward! Theirs is now an inheritance, incorruptible and undimmed, and that fadeeth not away." Reader, if you and I would follow in their footsteps, share in their happiness here, and their blissful reward of "glory, honor and immortality" in the world to come, we must seek and know the friendship of God, realize his sustaining grace, and be "faithful unto death."

SHANGHAI, JR.

March 1, 1860.

For the St. Louis Christian Advocate.

Defense of the Sabbath.

I recently received, from whom I know not, a speech, delivered in the Legislature of this State, in defense of a bill prohibiting the sale of spirituous liquors on the Sabbath, &c. &c. And I feel like venerating the name of Mr. Drake, for defending so nobly the institution that gave birth to such Christian immunities as that of the Sabbath.

The time has been when men were impelled to office by pure motives, such as the perpetuity of the union, the natural and personal rights of men, and the privileges guaranteed to all religious, moral and educational institutions. And when men are impelled by such pure motives, there will be success in their legislation. The God of heaven will preside in such assemblies, and give a strong incentive to justice; for he has, in all ages of the world, blessed the nations that trusted in him, and abstained from idolatry, lasciviousness, filthy lucre, and all their concomitant evils. And to the reverse, God has visited with his judgments all nations that have buried his name in forgetfulness, trampled his commandments and statutes under their feet, reveled in luxury, pride, and wantonness; that have made gold their god, and wealth their shrine, and prostituted the oracles of truth, and ordinances of his house, to ridiculous ignominy. And among all the institutions for the advancement, maturity and development of Christianity, there is none so peculiarly adapted, fitted, and consecrated, as the Sabbath. The Almighty has shown, by miraculous intervention, that the Sabbath is divinely consecrated as a day of rest from all worldly pursuits and engagements. He has demanded services at our hands, and reverence to his character. Now, it is obvious that men may refrain from the public worship of God, and yet reverence him by their actions and conversation. And it is also obvious that a man may be neutral, and not fulfill the design of his creation, relative to the Sabbath. But, to entertain the idea at once that, in a land of Bible and gospel privileges, such as this, people would rise up, with a treasonable air of rebellion to the government of high heaven, and desecrate, prostitute, and endeavor to exterminate the Sabbath, is horrible to think. Such a barbaric abridges fair to supplant the spirit of religion, and bring man down to a level with the beast.

As I stated before, God has interposed to show that the Sabbath was of divine origin. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his works, which God created and made." Genesis ii. 3. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus xx. 8, 9, 10. "Six days may work be done, but the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath he shall surely be put to death." Exodus xxxi. 15. "Ye shall fear every man his mother and his father, and keep my Sabbaths. I am the Lord your God." Leviticus xix. 3. "Ye shall keep my Sabbaths, and reverence my sanctuary.

With thee conversing, I forget  
All time, and toil, and care;  
Labor is rest, and pain is sweet,  
If thou, my God, art here.

Let God's grace sustain, and, though the cross is heavy, the service laborious, the day long, and the sun hot, the man is content, cheerful, happy! With the sufficient grace of God he is blessed; yes, and shall be blessed, and you can not make him otherwise than peaceful and joyous, if you would. But,

I am the Lord." Leviticus xix. 30. "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord. If ye walk in my statutes and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruits," &c., &c. Leviticus xxvi. 2, 3, 4. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded." Deut. v. 12.

There could be a great many other passages brought forward to establish the heavenly origin of the Sabbath, but sufficient to say, there is a sufficiency already quoted to settle to a demonstration the fact that God absolutely commanded that the Sabbath day should be kept holy, sanctified; a day of rest; a day to reverence the sanctuary; a day holy to the Lord; a day that God has blessed and hallowed.

Now, from the above, it is evident:

1st. That God made the Sabbath, and consecrated it above the other six days.

2d. God enjoins the observance of the Sabbath upon all men, without distinction, master and servant alike, son and daughter, and the stranger that lodges within your gates should cease to proceed on his journey, and keep the Sabbath.

3d. God obligates man in a peremptory manner, by using this language: "In the Sabbath thou shalt not do any work. Whoever doeth any work in the Sabbath, he shall surely be put to death." It is also shown very plain that the worst penalty annexed to the law given to the Jews was the infliction of death; such as being found in adultery, the penalty was death. Sabbath-breaking is found in the list of the greatest crimes, from the fact that it meets with the worst penalty inflicted upon the Jews for their crimes. Some of the penalties annexed to the Jewish laws were affixed by the judges of Israel; but not that of Sabbath-breaking; for God fixes the penalty himself. No man dare question the pertinency of the law, neither has God fixed any appellate judiciary whereby the crime can be impugned, and the criminal set at liberty.

God has promised, by the observance of the Sabbath, and walking according to the commandments and statutes of God. "I will send rain in due season, and your land shall yield her increase; the trees shall yield their fruit; your threshing shall reach unto your vintage, and your vintage unto the sowing time. Ye shall eat bread to the full, and dwell in your land safely. And I will give peace in the land. And I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among, and will be your God, and ye shall be my people."

Note the blessings accruing to those who keep the Sabbath, commandments and statutes of God, and let us see the malediction attending those who refuse: "If ye despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments (I also will do this unto you: I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; and I will set my face against you, and ye shall be slain." Leviticus xxvi.

It is said by a wise man that a hint to the wise is enough. Look back to the death that has prevailed in our land; look at the ague and consumption that hath slain its victims in our land, and the last promise given us is that we shall be slain. Then it will be too late to repent of these evils.

May God have mercy on the Sabbath-breaker.

More anon. C. C. WRIGHT.

Gadfly, Mo.

Union with Episcopals.

The Christian Advocate and Journal, in an article on a union between the Methodist and Episcopal Churches, in which it says:—"These Churches sprang from the same source, and that source was never renounced by the founders of Methodism; the general forms of Church government are similar, and the doctrinal basis is one and the same in all essential points"—has the following:

1. What kind of union might be attempted? We answer, a union which should open a free exchange of pulpits; which should give to each denomination a home feeling in the churches of the other. A union which might permit occasional settlement of ministers of one denomination over congregations of the other. This, followed by the natural and vast advance of real unity of spirit between the members of two leading Christian Churches, would be as much as our faith permits us to anticipate for some time to come; and even this would seem to be the fruit of much and prevailing prayer.

2. How this may be effected. In answering this, we remark, first, by removing the chief obstacles. These obstacles are mainly two—ordination and mode of worship. Ordination is indispensable to the existence of the Episcopal Church, but the mode of worship is not. By mutual consent the mode of worship might at any time be laid aside; but not so with ordination. The ordination and the transmission of them are essential. If, then, to a certain extent, the Methodists shall admit Episcopal ordination, and Episcopals, to a certain extent, shall admit the use of extempore worship, a degree of union to that extent would be practicable. The extent of such toleration which we have in view would not require that any congregation, now or hereafter, should relinquish its mode of worship. No Episcopal Church need give up the Prayer-book, and no Methodist Church adopt it; but individuals of each, when disposed, worship at the other as in a church with which there is external fellowship. A Methodist minister might take charge of an Episcopal congregation on certain conditions, using, of course, its accustomed mode of worship.

But how are the steps to be taken? We answer: If Episcopal ordination were administered by any three bishops to the Bishop of the Methodist Church, then, in due time, without another step, the ministers of both Churches would be in acknowledged fellowship. It may be said that such a step would be too large a concession on the part of the Methodist Church. We reply, let it be done, not on the ground of acknowledged error, but based upon a declaration and compact agreed upon by the two Churches, that in consequence of the great good to result from fraternal union between these Churches, such ordination shall be understood as given and received on the ground of expediency, and without any renouncing of previous views and practices; simply as an addition. We can not see that any principle is thus sacrificed on either side; and Christians have yet to realize that in the answer to the Savior's prayer there will, no doubt, be many steps taken in just such compromises—the sacrifice of habits and supposed, not real or essential, principles; for the latter there is now much more agreement than we imagine.

Let us now state the case practically. The General Convention of one Church, and the General Conference of the other, may, in due time, adopt a treaty of fraternal union, and enact regulations accordingly, by which, the rite of Episcopal ordination being administered, avowedly on the ground of expediency, all ministers subsequently ordained in the Methodist Church shall be admissible to Episcopal pulpits and congregations, on complying with the rules and usages of the latter Church for the time being; and all Episcopal ministers shall be, in like manner admissible in the other Church, complying for the time being with Methodist usages and rules. Possibly the day may come when thousands of Methodist ministers would, on such a basis of acknowledged expediency, and with the prayer of Jesus on the mind and heart, willingly receive again the hands of their bishops upon their heads. We do not say now, but it is God's good time.

3. What would be gained? We answer: The great Christian fact of two leading denominations in acknowledged and fraternal fellowship and union with all its gracious fruits. The fact would be cheerfully manifested, on general and other public occasions, by seeking together bishops and ministers of both denominations. It would be felt, more or less, wherever recognized; and from the larger city congregations, down to the smaller towns and villages, a new impulse would be given to the Christian spirit of both denominations. The fact would be unparalleled in the history of Protestantism, and in the right direction. Every other denomination would feel its influence; and without a landmark being removed, or any violent revolution effected, we should find the great argument of Romanists against Protestantism shaken to its foundation. The great obstacle to the progress of a pure gospel would be seen removing as a mountain toward the sea. The whole Christian Church would feel the movement, and in hundreds and thousands of hearts joy and peace in the Holy Ghost would be indescribably enlarged. The Lord hasten it in his own good time. Shall nothing be sacrificed for it?

We found the above in the New York Observer, of the 1st inst. Did not notice the article, as it is said to have appeared in the Journal. It is rather strange that the editors of the Journal should revise this matter, after its having been so frequently and so fully discussed. But, aside from that, these editors seem to have overlooked the fact that the Protestant Episcopal Church, like the M. E. Church, South, ignores all ecclesiastical legislation on the subject of slavery, while the M. E. Church, North, whose organ the Journal is, insists upon such legislation. This fact, aside from all mentioned above, puts the P. Episcopal Church in the same attitude to the Northern Methodists now sustained by the Church, South; and, if the South must not be fraternized with, because of these things, how shall the Episcopals? Besides, when the South offered their fraternal relations, the offer was peremptorily declined, though they were not asked to relinquish a single iota, as to doctrine, government, policy or usage. Now, after the rejection of such an offer, how does it look for their chief organ to throw out such feelers as the above? But strange things will happen sometimes.

ENGLISH DUCHESSES AND CONVENTS.—The following extract from a recent letter of an English traveler, who has had the best opportunities of observation in the first circles of the United States, may surprise some of our idle fine ladies, if any such there be, among our readers. It were well if our emulation could be excited among our noble to imitate what is worthy of imitation in the privileged classes abroad, and to avoid the faults of the inferior. The traveler would then flood their country with light and happiness, instead of degrading it with poor copies from English and French novels, and reproducing from Paris society foreign idleness and its concomitants—gossip, flirtation, extravagance.

"I can assure you that, having lived all my life about in the different castles and manor-houses of Great Britain, and been accustomed to the industrious habits of duchesses and countesses, I was utterly astonished at the idleness of American fine ladies! No English women of rank (with the exception of a few parvenus), from the Queen downwards, would remain for one half hour unemployed, or sit in a rocking-chair, unless seriously ill. They almost all (with hardly an exception) copy the letters of business of their husbands, fathers or brothers; attend minutely to the wants of the poor around them, and even take part in their amusements, and sympathize with their sorrows; visit and superintend the schools; work in their own gardens; see to their household concerns; think about their visitations; look over the weekly accounts, not only of domestic expenses, but often those of the farm and estate; manage penny clubs in conjunction with the working classes, to help them to keep themselves; and, with all these occupations, by early hours they keep up their acquaintance with the literature and politics of the day, and cultivate the accomplishments of music and drawing, and often acquire, beside, some knowledge of scientific pursuits. The late Marchioness of Lansdowne was so well acquainted with the cottagers in her neighborhood, that she used to visit and look at the dead, because she found that her doing so soothed and comforted the bereaved. I have known her shut herself up with a mad woman in her poor dwelling, who used to lock the door, and could not be induced to admit any one else. Lady Lansdowne's only daughter, a few years ago, was given by her father-in-law, Lord Suffolk, to buy a brace of hounds to build poodles, with his permission, at her husband's little country residence. She educates her own children without assistance, teaching the boys Latin, and the girls all the usual branches of education.

"The late Duchess of Bedford, I accidentally discovered, when on a visit to Woburn, had, for more than thirty years of her marriage life, risen at six o'clock, summer and winter, lit her own fire, made some tea for the Duke and herself, and then, as he wrote his own letters of business, she copied them, and they came down to a large party of guests at ten o'clock, to dispense breakfast, without saying one word of their matutinary avocations; so that you might have been a visitor at the house without finding out that the Duke and Duchess had transacted the necessary business of the day—before, perhaps, you had risen!"

"I rather mention those that have gone to their reward, than write of women still amongst us; but you may believe me when I say that I am constantly among those who live such lives of energy and usefulness—but they so employ themselves without ostentation, or an idea that they are doing more than their simple duty."—Century.

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DEATH OF PROFESSOR GOODRICH.—Prof. Goodrich, who had been connected with Yale College for nearly fifty years, died recently, at the age of seventy years. A contemporary print gives the following notice of him:

Prof. Chauncey Allan Goodrich was born in New Haven, Oct. 23, 1790; graduated at Yale in 1810; was Tutor in Yale College from 1812 to 1813; and in 1816, having completed a course of theological study, was installed as pastor of the Middle Church in New Haven, Conn. On the accession of Dr. Day to the Presidency of Yale College, in 1817, Mr. Goodrich was elected Professor of Rhetoric and Oratory in that Institution, but relinquished the office in 1839, to accept the chair of the Pastoral Charge in the Theological Seminary, a position which he occupied until his death, a period of twenty years. In 1820 he was elected Pastor of the Church of William College, but declined to accept that honor. In 1835 he received the degree of Doctor of Divinity from Brown University. The New Haven Journal, in noticing the death of Prof. Goodrich, sums up his literary labors as follows:

In 1814, he prepared a Greek Grammar, which was generally used, and was printed in several editions. In 1827, he edited the abridgement of Webster's Quarto Dictionary, which was so widely circulated throughout the country. In 1829, he established the Quarterly Christian Spectator, which he edited, for nearly ten years, with great labor, zeal and enterprise, under circumstances occasioning much anxiety to himself and friends.

In 1832, he prepared a series of Latin Lessons, and soon after a like series of Greek Lessons, for beginners, both of which works have been often reprinted. In 1846 and '47 he prepared, with great labor and care, Revised Editions of the Unabridged and Abridged Dictionaries of Webster, and in 1856 the University Edition of the same work. In 1859, he prepared an appendix for the Pictorial Edition of ten thousand new words and new definitions, with a full and complete system of synonyms, which is esteemed the best in the language. In 1852 he published his admirable work on British Eloquence, which is superior to anything of the kind. It received the warm commendation of Hon. Rufus Choate and Lord Campbell, of England, and has been extensively circulated, and always highly commended.

Besides performing the literary labor involved in preparing and editing these various works, Prof. Goodrich has been prominently connected with many of the most important benevolent societies of the country, and has been always very highly esteemed for the thoroughness, sagacity and energy with which he has discharged the many public duties which have in this way been imposed upon him.

As an instructor, Prof. Goodrich was enthusiastic, untiring, and effective, always impressing himself upon his pupils, inspiring them to the highest effort. He guided them to imitate models of clear and eloquent thinking, and taught them to express their own thoughts in a chaste and manly style. As an officer of the College, he was singularly active and energetic, never shrinking from any duty, or responsibility, and always making the interests of the Institution the object of his own personal care and anxious solicitude.

Dr. BROWNLEE.—"Kiwan" alias Dr. Murray, makes the following remarks in reference to the late Dr. Brownlee:

"The first time I ever saw Dr. Brownlee was in Broadway, New York, now thirty-two years ago. But a short time previous, he had been stricken with palsy, and was taken to the Middle Dutch Church, and his name was in the mouth of all my acquaintances. The first sight of him impressed me. His peculiarly adjusted hair; his penetrating eye, peering at everything through a pair of heavy gold spectacles; his open, fresh, massive countenance; his short neck, if neck it could be called, bound round with a gravat of many folds; his short, compact, firm frame, made never to bend; his firm step, indicative of a firm purpose—all and each made an impression on me which is distinct at this hour. And although I have not seen him through the long evening twilight of his life, yet, had I the pencil of a Rubens or a West, I could now paint him to the life, as he impressed me the first time I saw him. Ordinary men make no such impressions. No one that ever saw the Duke of Wellington could forget him. You could single out Antoinette from all the stupid, dazed, old cardinals that pass mass in the Sistine. His restless, wicked eye; his strongly marked face, told the whole story. All his features tell of a soul within fit for stratagem, and crime, and ready to rein the cruelties of a Borgomede. After acquaintance with Dr. Brownlee only deepened the impression which the first sight of him made upon me.

"He was a man of unusual strength of mind. His imagination, wit, irony were noticeable in his conversation, and discourses, and controversies; but they were to his mind what the ripples on his bosom are to the river.